***HARE SHRINIVASA***

Dear *Shri Hari Bhaktas*,

For quite some time now, it has been my ambition to read *shrI vishNu tIirtha virachita AdhyAtma-rasaraMjanI*. That said I wanted to share with all of you my understanding with the sole intention that I could get clarifications for my own shortcomings. So, here goes the first part which is my humble attempt to translate into English derived from the original publication, authored by *Shri BrahmatmadAsa Pandit Vidyasimhacharya Mahuli* and published by *vyAsatatva pratishthAna, mAdanUru*. Needless to say, all misinterpretations are my own and implore upon the more knowledgeable to rectify them.

## ***Preface***

*shrI vishNu tIirtha* (popularly referred to as *adavi Acharyaru*) was an excellent scholar, a recluse and extremely kind hearted. His several works have immensely helped mankind. His *shOdashi* and *chaturdashi* are like *Upanishad bhAshyas*.

He has stressed a lot on *bimba pUje* and also states that it is one of most essential parts of a *sAtvika jIva's sAdhane*. The same has been explained comprehensively and in clear steps in *AdhyAtma-rasaraMjanI* such as:

1. *Shri Hari's* complete & independent *svAtantra*
2. Description of the *bimba rUpa* of the Lord
3. The act of a *jIva* attributing everything to *Shri Hari*

The main goal of *shrI vishNu tIirtha* in this work seems to draw the *sAdhaka* into the *bhakti* path and hence it seems like much thought hasn't been given to the worldly stuff such as *chandas* & *vyAkarana.*

The prominent topics in this work have to be understood in tune with what our *shAstras* have prescribed. Instead, if one tries to decipher just the literal meaning, it might take the *sAdhaka* into a wayward path.

Let *shrI vishNu tIirtha aMtargata, shrI rAghavEndra tIrtha aMtargata, shrI bhAvi samEra vAdirAja tIrtha aMtargata, shrI vyAsa tIrtha aMtargata, shrI jaya tIrtha aMtargata, shrI bhArati ramaNa mukhya prANa antargata shrI lakshmi apramEya swamy* bestow upon us the most essential needs of *jn-Ana, bhakti & vairAgya.*

## *Shloka #1*

**ಪಾಹಿ ಪಾಂಡವಪಾಲಕಾಮಿತಪಾಪಿನಂ ಭವತಾಪತೋ**
**ಏಹಿ ಮಾನಸಮಂದಿರಾಂಗಣದೇಶಮೀಶ ನಮೋಸ್ತು ತೇ**
**ಪುತ್ರಮಿತ್ರಕಲತ್ರಪೂರ್ವಕಮತ್ರಗಂ ನ ಪರತ್ರಗಂ**
**ಯತ್ರಯತ್ರ ಗತಿರ್ಮಮೇಶ್ವರ ತತ್ರ ತೇಸ್ತು ಪದಾಂಬುಜಮ್ ೧**

## *Comprehensive description*

O Lord of the universe! O King of all *jIvas*! You are the savior of *pAndavas*. It is enough to keep in mind the promise you made (and kept) to your favorite *pAndava:* "**ಮಾಮೇಕಂ ಶರಣಂ ವ್ರಜ। ಅಹಂ ತ್ವಾ ಸರ್ವಪಾಪೇಭ್ಯೋ ಮೋಕ್ಷಯಿಷ್ಯಾಮಿ ಮಾ ಶುಚಃ॥**" was your (to be considered as addressing *Shri Hari*) oath.

I (*jIva*) have committed innumerable sins and thus struggling in this *samsAra*. But no matter how many sins I commit, it is your (*Shri Hari*) responsibility to uplift me which is also your oath. Save me from this *samsAra* and it's difficulties. You are the one inside me and please stay in my mind always. The mind is your home, a temple and one should never litter the *pUja gruha*. Hence, I don't wish to perform evil tasks in my mind being your abode. In this *sanctum sanctorum* & within me there is *mukya prAna devaru* who is aiding me in my daily chores. I request you to be right beside him as well. My mind is the source for all *jnAna kAryas.* If you reside in that *manAh mandira*, it is that much easier to know you better. I implore upon you to make me perceive you better. Thus I prostrate before you, yield to you & finally yield and prostrate before you.

My wife, kids and friends are only present in this land & when I'm gone, they are not coming with me. Moreover as the saying goes, "**ಬುದ್ಧಿಯಂತೆಂಬೊ ಕನ್ನಿಕೆಯ ಮದುವೆಯ ಆಗಿ**", the mind is my wife. The tasks that I do from this mind, such as thinking, the desires & so on are all my children. All the organs are my friends. Even then, they are all with me only in this *samsAra*. Going further, I will not have any relationship with them whatsoever. That said, *O Shri Hari*, you are the only one who will be with me forever! I have this debt with you which is indeed never ending. Hence, I implore upon you to focus my mind solely on you.

Below is a mind blowing concept that *Shri Vishnu tIrtha* brings forth and is one that differentiates *dvaita siddhantha* from the rest:

My mind is extremely wayward and doesn't stay still. I can't control it to focus on you all the while and doesn't even come close to you. But, I have found a solution for that. Whatever my mind thinks of or desires for, you be there and bestow your *sannidhAna!!* Therefore, all my acts will be in your praise & in your *smarane.* Moreover this is inevitable for you and here's how. The mind can't go anywhere it wants since it's not independent. The only independent being here is

YOU (meaning *Shri Hari)*. It goes wherever you push it & gets drawn whenever you pull the same. Ultimately, the inference is, the mind CANNOT see you, but the converse is certainly true (YOU will see the mind).

## *Shloka #2*

ನೋ ಭಯಂ ನ ಚ ದುರ್ಗತಿರ್ನ ಚ ಪಾತಕಂ ಕಲಿಕಾಲಜಂ
ತ್ವಯ್ಯನಾಥಗತೌ ಸದೈವ ಹಿ ಮಾನಸಾಂತಿಕಸಂಸ್ಥಿತೆ
ನಿತ್ಯಮೇವ ವಿನೋದತಮಾತ್ರಮಪೇಕ್ಷಿತಂ ಸಹ ಮೇ ತ್ವಯಾ
ನೈವ ಕಿಂಚಿದಪೇಕ್ಷಿತಂ ಪ್ರಿಯ ಸತ್ಯಮೇತದುದೀರಯೇ ೨

## *Comprehensive description*

Can cotton balls be free flowing amidst glowing pieces of charcoal? Similarly can evil ever exist in this mind which is filled with your (*Shri Hari*) presence? Aren't you like the burning charcoal threatening the evil folks? Hence, there cannot be any *pApa* (evil) resident in me (*jIva)*. Further more, I do not have any shortcomings and finally I am fearless (being under your shelter).

## *pUrvapakSha (forethought or a logical question arising as a result of a comment)*

One accumulates *pApa* through evil deeds which happens due to the *Avesha* (wrath) of *kali* (Satan). That said, it is a known fact that *Shrimad Acharyaru* (*Shri madhvAcharya*) was born in *kaliyuga* itself and did he commit any sin just coz of the presence of *kali*? What about the demons of *kruta* & *tretA yuga*? Were they extremely humble and pious? If not, then was *kali* present during those times?

## *uttara (answer)*

In a sense, it is true that *kali yuga* is not that auspicious. Due to *kali's* growing prowess and ill advice, *jIvas* might be drawn towards the maligned path. For all *jIvas* this is the toughest hurdle to surmount. Only *parashukla-trayaru (Shri mahA lakshmi dEviyaru, Shri brahma dEvaru, Shri mukhya prAna dEvaru, Shri saraswati dEviyaru & Shri bhArati dEviyaru)* are out of bounds from *kali's* influence and thus evil free. For rest of the *jIvas*, the only ray of hope (to escape from *kali's* clutches) is the grace of *prAna deva* and his Lord (*Shri Hari*). Folks who are averse to their blessings have no choice but to suffer *kali's* vengeance. I am certainly not one among them since I have you as my Lord and hence definitely not forlorn.

I beseech you to support me with your grace forever & ever. Also, I beg you to be beside me all the while to ensure that I can heed to your advice being a rapt listener. Since I am totally dependent on you and unable to make the simplest of moves, I beg you to dwell near me and confer the *sat-upadEsha* (proper advice). Also, even if I try to make an attempt to understand, failure is a certainty. Hence, you take control, tackle my mind

and lead it in the right direction. Please give it a fresh sense & feel by twisting and molding the same.

O Lord! I need your association and waiting eagerly to play with you. I have already wasted my time being in bad company & laughing at their silly pranks. In essence, I have not made good use of this precious birth and I'm now sick & tired of this life!!

I now know for sure that I have been deceived (by staying away from you) and the only wish I have left is to run around with you in my own playground (called *manas*) where you have taken over. Can you please grant me this wish, O Lord!? I absolutely need nothing else. To re-emphasize, I need *ONLY YOU & YOUR FRIENDSHIP*.

## *Shloka #3*

**ಪ್ರೇತಿರಸ್ತಿ ತವಾಪಿ ಸಂಸ್ತುತಿಮಾತ್ರ ಏವ ವಿನೋದತೋ–**
**ಪ್ಯಾವಯೋ: ಸಮಶೀಲಯೋರಿಹ ಮಂದಿರೇ ನ ವಿಯೋಗತಾ**
**ದೇವ ತೇ ಪದಪಂಕಜೇ ಮಮ ಚಿತ್ತಮೇವ ನ ಚೇತ್ತದಾ**
**ಕುತ್ರ ಗಚ್ಛತಿ ತದ್ವದಸ್ವ ರಮೇಶಮೇದ್ಯ ಸತಾಂ ಗಣೇ ೩**

## *Comprehensive description*

The one thing that I like to do the most is your *guna gAna* (praise you). Further more, you are pleased (with the *sAdhaka*) when he/she does the same. Your adoration is what I love to do & that itself is my *sAdhana*. The reasoning that you like your own praise is nothing but sheer amusement for you. Nevertheless you like being commended and your praise pleases you.

That said, it doesn't lead you to vanity & moreover it's impossible since you are *anaMta* (eternal or limitless) and *paripUrNa* (complete or being consummate). In the same context, one cannot praise you leading you to become excessively proud. Hence the inference that all this "praise" is just for your *vinOda* (merriment).

You (*Shri Hari*) & I (*jIva*) are never apart. I am an orphan and the only guardian I look upon is you. You are my Lord & thus cannot desert me. I don't even have the strength to stay away from you & you don't wish to do that either.

We both are spirited beings wherein awareness, desire & activity are present. Your love upon me is termed as *krupe* (mercy) and my love towards you is nothing but *bhakti* (devotion). Moreover, you loving yourself and I doing the same with myself is nothing but self-friendship. Loving oneself and each other seems to be both of our mutual addictions.

Since this addiction/character is present in both, neither can I leave nor do you abandon me. As a bee would love to spend all its time savoring nectar from a lotus

garden, O Lord! How can I do justice to my yearning mind without constantly residing at the lotus feet of yours?

## *Shloka #4*

ಯದ್ಯದ್ಯೋ ವಿಷಯೇಷು ಗಚ್ಛತಿ ತರ್ಹಿ ತೇ ವಚನಂ ಕಥಂ
ಶೋಭತೇ ವಿಷಯೇಷು ಸಂತತ ಭಾವನಾದ್ಯಭಿಧಾಯಕಮ್
ಯಜ್ಜಡಂ ಜಡತುಲ್ಯಮನ್ಯದತಸ್ತ್ವಮೇವ ಹಿ ವಸ್ತು ನಃ
ಸೌಖ್ಯದಸ್ತ್ವಮಥಾಭಿಮುಖ್ಯಕರಸ್ತ್ವಮೇವ ನ ಚೇದ್ಭವೇತ್ ೪

## *Brief summary*

The LORD says: Let your mind immerse itself in worldly pleasures. Why does it need me?

The *bhakta* (devotee) says: O Lord! Everything that pertains to this *samsAra* (temporal world) is nothing but *jaDa* & hence a dependent entity. Since you are asking me to recognize your (*Shri Hari's*) existence in such inanimate stuff, lest the evil minded find fault in you!!

In other words, all such pleasures are under your control. Hence, by your wish, they might attract us. If you are not present within them, they can't draw us (towards the pleasures) & there won't be any enjoyment either.

It is only due to your (*Shri Hari's*) *iccha* (wish) in these, that enables us (*jIvas)* to experience some sort of happiness or satisfaction. Hence, the powers that attract our sense-organs (*iMdriyagalu*) & mind (*manas*) instilling the fulfillment attitude (*bhAva*), is undoubtedly your independent fortitude. If not for that, what can these spiritless (*jaDa*) things provide us (i.e., just by themselves)?

## *Shloka #5*

ಚಿತ್ತನಾಮಕ ಯತ್ರ ಯಾಸ್ಯಸಿ ತತ್ರ ಗಚ್ಛತಿ ಮೇ ಮನೋ
ದುಷ್ಟತಾ ನನು ಕಂಚುಕಸ್ಯ ನ ಶೋಭತೇ ವಸುಧಾತಲೇ
ಏವಮೇವ ಹಿ ಚಕ್ಷುರಾದ್ಯಖಿಲೇಂದ್ರಿಯಸ್ಯ ಗತಿರ್ಭವೇತ್
ಕಾಯವೃತ್ತಿರಪೀತ್ಥಮೇವ ವಿನಿಶ್ಚಿತಾ ಬುಧಸಂಸದಿ ೫

## *Brief summary*

The LORD says: I can reside in your mind, let it know about my presence and ultimately make it rejoice. But unfortunately, your mind is very arrogant & rude. It has been roaming around in filthy places & thus has been polluted.

The *bhakta* (devotee) responds: O Master! Does my mind have the independence to roam around aimlessly? Isn't it completely under your control?

Wherever you (*chitta-nAmaka*) lead the path, it seems to be following in a hurry, just like a shirt following the body that escorting it!! If the body stays still, could the shirt independently travel at all?

Similarly, the speed at which you are racing away (being the regulator of this mind, *chittakke chitta*) is what my mind is trying to catch up with. O Lord! Is there any fault of mine in this act? This is the same plight of all my organs. The story of this entire body is no different. ***Finally, only those who are aware of this secret (tatva) are to be considered as the truly knowledgeable!!***

## *Shloka #6*

**ಕರ್ಮಕಾನ್ಯಪಿ ಹಸ್ತಪಾದತದಂಗುಲೀಮುಖದೇಹಜಾ–**
**ನ್ಯತ್ರ ಸಂತತವಾಕ್ಸಮುದ್ಭವವರ್ಣಪೂರ್ವಕಶಬ್ದಕಾಃ**
**ಸರ್ವದೈವ ಹಿ ತಾವಕಾಮಿತಮೂರ್ತಿಕಾರಣಭಾವತೋ**
**ದೋಷಕಾರಣಭಾವಮೇವ ಹಿ ನೈವ ಯಾಂತಿ ಕುತಶ್ಚನ ೬**

## *Brief summary*

Using my hands, legs, fingers, face, body and other organs, I have done several tasks. However, behind all these chores your *rUpas* (forms) residing within these organs are fully responsible for accomplishing the same. These *rUpas* reside in all of my actions, which imply that due to your activity, my so called tasks are being fulfilled.

That said have I ever done a bad deed here? Am I independent at all? Not only that, I am constantly speaking using this tongue of mine! Every syllable that I utter has your presence stamped all over it. Only this presence is making my speech worthwhile.

Finally, it is only your *rUpa (shabda-mUrti)* that is solely responsible for my countless wrongful blabbering! Again, do I have the liberty here to do anything at all?

## *Shloka #7*

**ಕಾಮಪೂರ್ವಕವೃತ್ತಯೋಽಪಿ ಹಿ ತೇ ಸುಖಾತ್ಮಕಮೂರ್ತಿಷು**
**ವ್ಯಕ್ತಿಕಾರಣಭಾವತೋ ನ ಚ ದೂಷಣಾಯ ಭವಂತಿ ಯೇ**
**ನೈವ ಜಾನತ ಈದೃಶೀಂ ಸ್ಥಿತಿಮಾತ್ಮನೋ ಹ್ಯಖಿಲಾತ್ಮನೋ–**
**ಸಾಧುಸಾಧು ಚ ಸರ್ವಮೇವ ಹಿ ತೇಷು ದೋಷಕರಂಭವೇತ್ ೭**

## *Brief summary*

The state of my mind is no different as compared to the body, sense organs & tongue. It has a fancy for lot of stuff such as lust, various wishes, uncertainty, earnestness, disbelief, determination, hesitation and so on.

In all of these characteristics, there is a unique *rUpa* of yours. Only when these various *rUpas* manifest in these tasks, my mind is becoming aware of the same and thereby attains bliss/depression.

Hence, all the tasks that I do using my body, sense organs, tongue & mind are all due to your manifestation and further more, you yourself performed them. Those *jIvas* unaware of this secret are bound by the merits & faults of *karmas* (chores). But, I am thankfully conscious of this greatness of yours and hence I am free from of all sins *(pApa)*.

You are the only independent master & I am so horribly dependent on you. For one who is cognizant of this fact, can he ever be faulted for sins or unrighteous actions!!??

## *Shloka #8*

ಪುಣ್ಯಪಾಪಮಪಿ ತ್ವಮೇವ ಹಿ ದೇವ ಗುಹ್ಯಮಿದಂ ಪರಂ
ತ್ವಂ ತ್ವನಾದಿತ ಏವ ಪೂರ್ವಜ ಪೂರ್ವಕಾರಣ ಮೇ ಪ್ರಿಯ
ಕಿಂ ಕರೋತಿ ಹಿ ಕಿಂಕರೋ ಯಮರಾಜಕೋಪನಿಯೋಜಿತಃ
ತೇಽವಿನ್ಯೈವ ವದಂತಿ ನಿರ್ಣಯಮತ್ರ ಕಿಂ ಮುನಯೋಽಪಿ ಭೋ ೮

## *Brief summary*

We've already reached the conclusion that, all the *karmas* (tasks) performed by the body, sense organs & mind are all under your constant control and can only do so as per your wish.

But, what about the righteousness *(puNya)* & sins *(pApa)* arising from these *karmas*? Are these independent? In essence, you yourself constitute *puNya & pApa*. You are the regulator for both of these. In the good deeds, you reside under the name of *pUnya* & conversely as *pApa* for all evil tasks while being the authority to dispense them. ***This is the innermost secret of our philosophy***.

Unfortunately, many pundits are unable to understand this secret. Further, due to these so called *pApa karmas,* please do not let *yama* order his subordinates to push me in hell (*naraka*). Who are these subordinates in comparison to you anyway? Is *yama* himself any match to you at all? They are all but your servants and mere puppets or scarecrows *(bedarugoMbe)*.

You are the indweller among all of them & the only independent entity. Based on your command, they might throw me into hell, but for one who has been bestowed upon by your *kAruNya* (compassion), I have no fear whatsoever!!

## *Shloka #9*

ಯಾಃ ಸಹಸ್ರಶತಾಧಿಕಾ ಅಪಿ ಕೋಟಯಶ್ಚ ತತೋಧಿಕಾ
ವೃತ್ತಯೋ ಮಮ ನಿತ್ಯಮೇವ ಚ ತಾಸು ತೇ ಬಹುರೂಪತಾ
ಕ್ಷೇತ್ರಜೋಪಿ ಹಿ ಪುತ್ರ ಏವ ಮಮೇಶ್ವರೋಸಿ ತಥಾಪಿ ಮಾಂ
ನೋದ್ಧರಿಷ್ಯಸಿ ಪುತ್ರತೈವ ಸುಶತ್ರುಭಾವಮಥಾಪ್ನುಯಾತ್ ೯

## *Brief summary*

Just like the body & sense organs, this mind of mine is also a *kShEtra* (holy place). From it, I initiate hundreds, thousands, lakhs & crores of tasks. In all of these chores, there reside various *rUpas* of you, O Lord! In essence, it just implies that you have taken birth in my *kShEtra* using these innumerable *rUpas.*

Further more, this would also suggest that you are now the *putra* (son) of this *kShEtra. putra* means one who alleviates us from the *naraka* (hell) called *put.* Reason being, how can you be called a son if you don't protect me from this evil hell?

You being my son are more than capable of redeeming me from this scary place. In that case, if you are to push me there, where am I to go, O Lord! Please have mercy on me.

## *Shloka #10*

ಭಾರತೇ ಭುವಿ ವಿಪ್ರಜನ್ಮ ಸುದುರ್ಲಭಂ ಯದಿ ಮನ್ಯಸೇ
ಸಾಧನಂ ಕುರು ದೇವ ಪೂರ್ವಮಲಂತು ತೇನುಕರೋಮ್ಯಲಮ್
ಪ್ರತ್ಯವಾಯವಚಃ ಕೃತೇಪಿ ಚ ಸರ್ವಥಾ ಹ್ಯಕೃತೌ ನಿಷೇ-
ಧೋಕ್ತಿರಪ್ಯಕೃತಸ್ಯ ಶಾಸ್ತ್ರಗತಿಜ್ಞವರ್ಯ ಕೃತೌ ಭವೇತ್ ೧೦

## *Brief summary*

Please don't tell me this, "It's extremely difficult to be born in *bharatha bhUmi*, more so as a Brahmin. If you happen to obtain such a birth, make the most of it and do your *sAdhane*". You have to do my *sAdhane* & I will simply follow suit. You are independent & I am hopelessly dependent on you. Hence, if you perform I can blindly imitate.

*shrI viShNu tIrthru* brings forth this amazing concept about the "do's & don'ts" (aka *vidhi-niShEdhagaLu*). The "do all these" & "don't do all of these" rules apply *only* to one who considers himself to be independent. Also, if such a person does not follow the

prescribed path or commits evil deeds, he is bound to accumulate sins. This is what *shrImadAnaMda tIrtha bhagavatpAdAcharyaru* has concluded from the *shAstrAs*.

## *Shloka #11*

ಕರ್ತೃತಾ ತವ ಪೂಜ್ಯತಾಪಿ ಹಿ ಸರ್ವಕರ್ಮವಿನಿಶ್ಚಿತಾ–
ಪ್ಯೇತಯೋರಥ ಚಿಂತನಾ ಕಮಲೇಶ ತೇದ್ಯ ವಿಪಶ್ಚಿತಾ
ಯೇನ ಕೇನ ಮಿಷೇಣ ಸಂತತಮಾದರೇಣ ಮನೋಗತಿಃ
ಶ್ರೀಹರೇಶ್ಚರಣಾಬ್ಜಯೋರಿದಮೇವ ಸಾಧನಮೀರಿತಮ್ ೧೧

## *Brief summary*

O independent Lord! You are the *kartRu* (doer) of all *karmas*. O God! By all these *karmas* only you are being worshipped, none else. There is no independent *kartRu* (apart from *shrI hari*) for these *karmas* nor there is anyone proclaimed as being worshipped (through these *karmas)*. This is authoritatively supported by our *shAstras.*

A true *j~jAni* (scholar) is one who is constantly reflecting your *kartRutva* (doer-ship) & *pUjyatva* (being worshipped) and trying to bring this notion into *anusaMdhAna* (practice). Not only this, a real *sAdhaka* should just pick a pretext to let this thought process lead him towards *shrI hari. **If one can achieve the same, there cannot be any sAdhana that can be rated higher than this.***

## *Shloka #12*

ಏತದೇವ ಚ ಯೋಗ್ಯತಾಪ್ರವಿಭೇದತೋ ವಿವಿಧಾತ್ಮನಾಂ
ಸಂಸ್ಫುರತಸ್ಯಖಿಲಸ್ಯ ತತ್ತದವಸ್ಥಯಾ ಹ್ಯನುರೂಪಯಾ
ಸ್ನಾನದಾನಜಪಾಗ್ನಿಹೋತ್ರಸದಿಷ್ಟಿಪೂರ್ವತಯಾ ತಥಾ
ಪೈತೃಕಾದಿಸಮಸ್ತಕರ್ಮತಯಾಪಿ ಕಾಮ್ಯತಯಾ ಪುನಃ ೧೨

## *Brief summary*

Remembering the Lord constantly by just picking an excuse is real *sAdhane.* This *sAdhane* will appeal to every *jIva* in its own unique way based on his/her *yOgyate* (merit). Further more, it also depends on the *jIva's avasthe* (situation).

Some folks see the Lord through *nitya-karmas* such as *snAna (*bathing), *dAna* (donation), *japa* (chanting), *tapa* (meditating), *agnihOtra*, *iShTi* (conducting *yagna)* and *shrAddha* (performing ceremonies).

On the contrary, others *(jij~jAsi* - a scholar) get closer to *shrI hari* by gaining insight about materialistic (thereby discarding it) & spiritual things, achieving *vairAgya* (detachment), attaining tranquility & control, ceasing (from worldly activities) &

endurance (by staying away from materialistic happiness), obtaining peace of mind and devotion.

The last group (*AdhyAtmi* – transidentals) would delve in meditating *anirudhhAdi (vAsudEva, saMkarshaNa, pradyumna, aniruddha & nArAyaNa) rupAs* of *shrI hari*, *trividha* (3 types) *pUje*, *sharaNAgati* (surrendering) and so on by which they accomplish steadfast *bhakti* in the Lord.

## *Shloka #13*

**ಏವಮೇಷ ಹರಿಶ್ಚ ದೇವ ಮುನೀಷ್ಟಮಾತೃಮುಖಾತ್ಮನಾ**
**ಸಂಸ್ಫುರತ್ಯಖಿಲಸ್ಯ ತತ್ತದವಸ್ಥಯಾ ಹ್ಯನುರೂಪಯಾ**
**ಯದ್ಯದೋ ಹ್ಯುಭಯಂ ಚ ದೈವವಶೇನ ವೇತ್ತಿ ನಿಜಾತ್ಮನಾ**
**ತದ್ದಿನಪ್ರಭೃತೀಹ ತಸ್ಯ ಕರಸ್ಥಿತೈವ ಹಿ ಮುಕ್ತತಾ ೧೩**

## *Comprehensive description*

The Lord himself being in other Gods (*dEvategaLu*), sages, kith & kin, father, mother and so on gives them the required abilities to become praise worthy. In other words, some folks worship the *dEvategaLu*, some respect the sages, others by serving their parents and finally some try to please their dear ones, thereby seeing the Lord in the process. Further more, the Lord Himself being in these forms (*dEvate*, sage, parent, a commoner, a beggar, a griever, a patient) accepts the praise, service and compassion.

These are all different forms of a *sAdhane* in a *jIva's* life. To make it clear, for example the service rendered by a son to his parents is in reality one provided to the Indweller. The assistance or ill-treatment towards commoners, distressed-folks & sufferers is also His worship.

One who realizes this and starts practicing the same will have immensely pleased *shrI hari* and such a *jIva* can be rest assured that *mOksha* is his for the taking. There is absolutely no doubt about this concept.

Also, a *jIva* should worship his *biMba rUpa* trying to visualize Him from head to toe. The Lord's body is similar to ours consisting of a head, eyes, hands, legs & other organs. In all these organs, there are the necessary elements such as blood, flesh, serum, bones, skin, nerves & so on.

But, our body is not exactly like His which is not affected by nature (*prAkRuta)*, not bound by any physical attributes *(bhoutika)*, doesn't have any of the lowly attributes, does not emanate any unpleasant odors & finally is not mortal. On the contrary, *shrI hari's* body is divine, embodiment of knowledge, completely perfect, immortal & always filled with immense joy.

Not only that, His every organ is by itself Himself. To give an analogy, any of his organs is capable of doing any task, if He chooses to do so. Logically, it would imply that the Lord Himself is part of His own organs. In essence, this is entirely His game, one that humans cannot perceive the vastness of His greatness. As an inference, let us try to do idol worship with this in mind, which makes it more meaningful.

## *Shloka #14*

ನಾ ಶಿರಃ ಸಖ ತೇ ಪ್ರಕೇ ಸುಲಲಾಟಕಂ ಯುಗಲಂ ಭ್ರುವೋಃ
ನಾಕ್ಷೀಣೀ ಕ ಪರಸ್ಯ ಸತ್ಸ್ವನಿ ಕರ್ಣಕೇಥ ಕಪ್ರೋಲಕೆ
ಸಂ ನೃದೇವ ಸುನಾಸಿಕಾ ಸಖ ವ್ರೋತ್ತರೋಷ್ಠಮಥಾಧರಂ
ಸಂ ಪ್ರ ದಂತಸುಪಂಕ್ತಿಯುಗ್ಮ ಅನಂತ ಸಂ ತವ ಜಿವ್ಹಿಕಾ ೧೪

## *Brief summary*

The different *bhagavat rUpas* are elaborated here:

1. The Lord's head: *narAyaNa*
2. forehead: *pradyumna/kEshava*
3. the 2 eye-brows: *narAyaNa*
4. eyes: *kapila*
5. 2 ears: *aniruddha*
6. 2 cheeks: *saMkarShaNa*
7. nose: *narasiMha*
8. upper lip: *vAsudEva*
9. lower lip: *saMkarShaNa*
10. 2 jaws: *pradyumna*
11. tongue: *saMkarShaNa*

## *Shloka #15*

ತೇ ಮುಖಂ ವಸು ಕಂಠಕೂಬರಮತ್ರ ವ್ರೋದಿತಗೋ ವಿಭೌ
ವತ್ರಿ ದಕ್ಷಿಣಕಂಧರಂ ಪರಮತ್ರ ನಾಹೃ ಸುಕಂಧರಮ್
ನಾಜದಾ ಕಕುದತ್ರ ನಾಪ ಸುಪೃಷ್ಠಮತ್ರ ಸಹಸ್ತಕೌ
ಊರ್ಧ್ವದಕ್ಷಿಣಬಾಹುರೀದೃಶವಾಮಬಾಹುರಪೀದೃಶಮ್ ೧೫

## Shloka #16

ದಕ್ಷಿಣಾಧರಬಾಹುರಸ್ತು ಸಹಸ್ತಕೋಪ್ಯಥ ತಾದೃಶೋ
ವಾಮಬಾಹುರುದಾಹೃತಃ ಪ್ರಚತುರ್ಭಿರೇವ ಕರಾಂಕ ಭೋಃ
ಪಂಚಭೀಃ ಕರಗಾಂಗುಲೀನಖ ದೇವ ತೇ ಹೃದಯಂ ಪ್ರಮಾ
ತೇ ನ್ಯುರಸ್ ಸ್ತನಯುಗ್ಮಮತ್ರ ನೃಜೈತ್ರ ಸೂದರಮತ್ರ ತೇ ೧೬

## Shloka #17

ಪ್ರಾಪ್ತನಾ ಸಖ ದಕ್ಷಕುಕ್ಷಿಕಮತ್ರ ವಾವಿ ವವಾ ಪರಂ
ನಾಭಿರತ್ರ ನೃ ರಾ ಕೃ ಕಾ ತ್ರಿಭಿರುಕ್ತಸಂಸ್ಥವಲಿತ್ರಯ
ಬಸ್ತಿರತ್ರ ನೃ ವಾ ಸುಮೇಢ್ರಂ ಅಥೋ ಗುದಂ ವೃಷಣಂ ಚವಾ
ವಾಪ್ತನಾ ಕಟಿರತ್ರ ತೇ ಪ್ರಿಯ ವಾಪ್ತ ವ್ರೋರು ಯುಗಂಹರೇ ೧೭

## Brief summary

More *bhagavat rUpas* are listed here:

1. the Lord's face: *parashurAma*
2. throat: *vAsudeva/gOviMda*
3. right shoulder: *varAha/trivikrama*
4. left shoulder: *narAyaNa/hRushIkEsha*
5. neck: *narAyaNa/dAmOdara*
6. back: *narAyaNa/padmanAbha*
7. 4 arms, limbs, marks on the palms: *vAsudEva, saMkarShaNa, pradyumna & aniruddha*
8. all 5 fingers on all hands: 5 forms of *narAyaNa*
9. nails: 5 forms of *narAyaNa*
10. chest: *pradyumna/mAdhava*
11. bosom: *aniruddha*
12. breast: *narasiMha*
13. stomach: *pradyumna/ narAyaNa*
14. right abdomen: *vAsudeva/viShNu*
15. left abdomen: *varAha/vAsudeva*
16. navel: *narasiMha*
17. stomach & the 3 linings: *rAm, /kRuShNa & kapila*
18. intestine: *narasiMha*
19. male reproductive organ: *vAsudeva*
20. anus: *vAsudeva*
21. testicles: *vAsudeva*
22. waist: *vAsudeva/ narAyaNa*

23. 2 thighs: *vAsudeva*

## *Shloka #18*

ಜಾನುನೀ ತವ ವಾಸಂ ಅತ್ರ ಸದಿಷ್ಟದಾನಸಮರ್ಥಜಂ–
ಘಾಭಿಧಂ ಪರ ವಾಪ್ರ ತೇ ಪ್ರಪದಾಭಿಧಂ ಪ್ರಿಯ ವಾನಿ ತೇ
ಪಾದಯುಗ್ಮಮಿಹಾಪಿ ಸನ್ನಖಲಕ್ಷ್ಮತಚ್ಚತುರಾತ್ಮನಾ
ಪಂಚಭಿಃ ಪದಗಾಂಗುಲೀನಖ ರೋಮ ಚರ್ಮ ಚ ನಾ ಪ್ರಭೋ ೧೮

## *Brief summary*

Continuing with more *bhagavat rUpas, shrI viShNu tIrtha* explains:

1. the Lord's 2 knees: *vAsudeva/saMkarShaNa*
2. backside of His thighs (which fulfils the aspirations of *sAtvika* souls): *vAsudeva/pradyumna*
3. upperside of His legs: *vAsudeva/aniruddha*
4. both His legs: *saMkarShaNa*
5. all the toes & the nails on them: 5 forms of *narAyaNa*
6. flag, diamond & other signs [*aMkusha* (arrow), *padma* (lotus)] on His feet: *vAsudEva, saMkarShaNa, pradyumna & aniruddha*
7. the hairs on His body: *narAyaNa*
8. skin: *narAyaNa*

## *Shloka #19*

ಚಕ್ಷುಷೀ ತವ ಚಾಕ್ಷಿಸಂಸ್ಥಿತ ಏವ ದೇವ ರಮಾಪತೇ
ಪ್ರಶ್ಚ ಚಕ್ಷುರನಿ ಕ್ರಮೇಣ ಚ ಕರ್ಣಗಂ ಪರಮಿಂದ್ರಿಯಮ್
ಘ್ರಾಣಕಂ ರಸನಂ ಚ ವಾ ಪ್ರ ಸಂ ಅತ್ರ ಸಂ ತ್ವಗಪಿ ಪ್ರಭೋ
ವಾಕ್ ಚ ವಾ ಚತುರಾತ್ಮಕಂ ಕರಸಂಸ್ಥಪಾಣ್ಯಭಿಧೇಂದ್ರಿಯಮ್ ೧೯

## *Brief summary*

Describing more *bhagavat rUpas, shrI viShNu tIrtha* elucidates:

1. right-part of the sense organ for sight (present in the eyes): *pradyumna*
2. left-part of the sense organ for sight (present in the eyes): *aniruddha*
3. the sense organ for hearing (present in the ears): *vAsudEva*
4. the sense organ for smelling (present in the nose): *pradyumna*
5. the sense organ for taste (present in the tongue): *saMkarShaNa*
6. the sense organ for touch (present in the skin): *saMkarShaNa*
7. the sense organ for speech (present in the tongue): *vAsudEva*

8. the sense organs for grasping (present in His four arms): *vAsudEva, saMkarShaNa, pradyumna & aniruddha*

## *Shloka #20*

ಪಾದ ಪಾಯು ಸುಮೇಢ್ರಗಂ ತವ ಸಂ ಪ್ರ ನಾನಿ ಸುಮಾನಸಂ
ಬುದ್ಧಿರಪ್ಯಥ ತೇ ಕೋವಿದ ಕಾಮಪೂರ್ವಕವೃತ್ತಯಃ
ದ್ವಿತ್ರಿಪಂಚದಶಾಧಿಕಾಸ್ತವ ಭಾವುಕೇಷ್ಟದಮೂರ್ತಯಃ
ಶಬ್ದಪೂರ್ವಕಪಂಚಕಂ ತವ ಪಂಚರೂಪಮಥ ಪ್ರಭೋ ೨೦

## *Brief summary*

Describing more *bhagavat rUpas* in this shlOka as well:

1. the sense organs in the Lord's feet: *saMkarShaNa*
2. the sense organs in the anus: *pradyumna*
3. testicles: *narAyaNa*
4. mind: *aniruddha*
5. intelligence: *pradyumna*
6. aspiration, love, kindness & so on: they are all various other *rUpas* which are present to bestow grace upon his devotees
7. sound, touch, appearance, sentiment & fragrance: 5 forms of *narAyaNa*

## *Shloka #21*

ಸ್ನಾನಭೋಜನಪಾನಪಾಲನಮೇಲನಾಗಮನಾರ್ಚನಾ
ಪ್ರಾಣನೋಚ್ಚಲನಾಭಿವಾದನಮಾರ್ಜನಾರ್ಜನಪೂರ್ವಕಮ್
ಸರ್ವಕರ್ಮ ಸನಾಮಕಂ ತವ ರೂಪಮೇವ ರಮಾಪತೇ
ಶಕ್ತಯೋಽಪ್ಯಥ ತತ್ರ ತತ್ರ ಚ ತೇ ಸ್ವರೂಪಸುಶಕ್ತಯಃ ೨೧

## *Brief summary*

Further more, O Lord! the acts of bathing, eating, drinking, nursing, meeting, arriving, worshipping, breathing, pronouncing, greeting, washing, acquiring and so forth are all performed by your various *rUpas.* Also, the power behind all these tasks are undoubtedly yours alone which implies that every action is associated with a *bhagavat rUpa.*

It is beyond doubt that the innumerable actions & the associated strengths of the life & lifeless are invariably controlled by the Lord's countless actions. Finally, all these limitless actions of *shrI hari* have a corresponding *bhagavat rUpa.*

## Shloka #22

ಮತ್ಸ್ಯ ಏವ ಕಿರೀಟಮಂಬುಜನಾಭ ತೇ ಭವ ಈದೃಶಃ
ಕೂರ್ಮ ಏವ ಸುವರ್ಣಕುಂಡಲಮೀದೃಶಸ್ತವ ಸೂಕರಃ
ಕಂಠಭೂಷಣಮಾಶ್ರಿತಂ ತ್ವದುರಶ್ಚ ಸಿಂಹಜಸಿಂಹಕೋ
ಭೂಷಣಂ ತವ ಭಾಹುಸಂಸ್ಥಿತಮೀದೃಶಃ ಸಖ ವಾ ಹರೇ ೨೨

### Brief summary

O Lord!

1. Your crown has: *matsya rUpa*
2. ear-ring: *kUrma rUpa*
3. garland/necklace: *varAha rUpa*
4. the pearls decked on your chest: *narasiMha rUpa*
5. the ornaments on your shoulders: *vAmana rUpa*

## Shloka #23

ಆಶ್ರಿತಂ ಕಟಿಮತ್ರಭೂಷಣಮೀದೃಶಸ್ತವ ಭಾ ಹರೇ
ಪಾದಯುಗ್ಮಗತಂ ವಿಭೂಷಣಮತ್ರ ಸಂಭವರಾ ಪ್ರಭೋ
ಈದೃಶಂ ಚ ಕರೇಷು ಭೂಷಣಮೀದೃಶಂ ತ್ರಿಜಗತ್ಪತೇ
ತಾದೃಶೋಂಗುಲಿಭೂಷಣಂ ತವ ವಿಷ್ಣುಕೀರ್ತಿಸುತೋ ಹರೇ ೨೩

### Brief summary

O Lord!

1. Your waist band: *bhAargava rAma rUpa*
2. the ornaments on both your feet: *rAma rUpa*
3. bracelets on your hands: *kRuShNa rUpa*
4. the rings on your fingers: *kalki rUpa*

## Shloka #24

ಏತದೇವ ನವಾತ್ಮಕಂ ನವರತ್ನರೂಪಮನಂತ ತೇ–
ನಂತಭೂಷಣಭೂಷಣಂ ನಿಜಲೀಲಯೈವ ಸುತೋಷಣಮ್
ಏಕಮೂರ್ತಿತಯಾ ಚ ಪಂಚತಯಾ ಚ ಪಂಚದಶಾತ್ಮನಾ
ತ್ರಿಂಶದಾದಿತಯಾ ಚ ಮಾನಸಪೂಜನೇ ಪ್ರತಿಭಾಸತೇ ೨೪

## *Brief summary*

The 9 gems in your crown are your *aniruddha, pradyumna, saMkarshaNa, matsya* & other *rUpas*. In this way, you are bedecked with innumerable ornaments. These are all your acts & just for your pleasure. O Lord! By residing as 1 form, 5 *rUpas*, 10-15-30-50-100-1000-100000 & so on you enable us to do your *mAnasa pUje.*

## *Shloka #25*

ದ್ರವ್ಯಕರ್ಮಗುಣಪ್ರಭೇದತ ಆಸ್ಯ ಆಸ್ಯಮಿತಿ ಕ್ರಮಾತ್
ಏತದೇವ ಚ ಸರ್ವಜೀವಗತಂ ತ್ವನಾದಿತ ಏವ ಹಿ
ಪ್ರಾತರುತ್ಥಿತ ಏವ ಸಂತತಮಾತನೋಮಿ ಸುಭಾಷಿತಂ
ತದ್ವಿರುದ್ಧಮಥಾಪಿ ತೇಸ್ತು ನು ಬಂದಿಗೀತಮಿತಿ ಪ್ರಭೋ ೨೫

## *Brief summary*

You reside in wealth using your *dravyarUpa*, in actions as *karmarUpi* & in merit as *guNarUpi.* Moreover, in my face resides yours, your eyes in mine, your tongue in mine, your hands/legs in mine & so forth. In this manner, you are controlling all the *jIvas* from time immemorial.

Please treat all the good & bad stuff that I utter from the moment I wake up as your prisoner's appeal. Kindly consider it as a prayer from your subordinates.

## *Shloka #26*

ಕ್ಷಾಲನಂ ಪದಯೋರ್ಮುಖಸ್ಯ ಚ ಪಾಣಿಪಲ್ಲವಯೋಶ್ಚ ಗಂ-
ಡೂಷಣಂ ಸತತಂ ತವಾಸ್ತ್ವಿತಿ ಮಾನಸಂ ರಮತಾನ್ಮುದಾ
ಚಿತ್ರಭಾಷಿತಮತ್ರ ಕಿಂಚನ ಚೇದ್ಭವೇತ್ತದಪಿ ಪ್ರಭೋ
ಗೀತವಾದ್ಯಪುರಸ್ಸರಂ ಯದಿ ತಚ್ಚ ತೇಸ್ತು ಮಹೀಪತೇ ೨೬

## *Brief summary*

All the tasks that I do (for self & others) are being offered to your lotus feet, you being none other than my *biMba rUpi.* Washing my legs, face, hands, gargling, chattering about various matters, singing along accompanied by a variety of instruments & so on are all being offered to you as well, my Lord!

## *Shloka #27*

ಲಾಲನಂ ತನಯಾದಿಕಸ್ಯ ಚ ಪಾಲನಂ ಪಿತೃಪೂರ್ವಕೇ
ಮೇಲನಂ ಲಲನಾದಿಕೇಪ್ಯನುಕೂಲನಂ ಚ ತವಾಸ್ತು ಭೋ
ಸ್ನಾನಮಸ್ತ್ವಭಿಷೇಚನಂ ತವ ತತ್ರ ಪೌರುಷಸೂಕ್ತಕಂ
ಮಂತ್ರಮಸ್ತ್ವನು ಧೌತವಸ್ತ್ರಕಯುಗ್ಮಮಸ್ತು ತವಾಂಬರಮ್ ೨೭

## *Brief summary*

Fondling with children & grand-kids, nursing parents, having fun with wife & friends and speaking cheerfully are all offerings to you, O Lord!

Let my bath be your *abhiShEka* (ritualistic bath). Let *puruShasUkta* itself be the *maMtra* there. The washed & clean clothes that I wear be your garment (*vastra*).

## *Shloka #28*

ಆಸನಾಚಮನಂ ತವಾಸ್ತ್ವನು ಚಂದನಾದಿಭಿರಂಕನಂ
ಮಾಲಿಕಾದಿವಿಭೂಷಣಂ ತವ ವಂದನಂ ತ್ವಥ ಸಂಧ್ಯಯೋಃ
ಮಂತ್ರಸಂಸ್ತವಯನ್ತ್ರಪೂಜನಪೂರ್ವಕಂ ಪರಮೇಶ ತೇ
ಧ್ಯಾನ ಮೌನಸುಧಾರಣಾದಿಕಮಸ್ತು ತೇ ಪುರುಷೋತ್ತಮ ೨೮

## *Brief summary*

Sitting, doing *Achamana*, applying the signet differentiating the followers of madhva clan, *UrdhvapuMDra* using *gOpichaMdana*, wearing a garland, applying makeup & so forth are all dedicated to you, O Lord! The daily ritual of doing *saMdhyAvaMdane* is also an offering to you. Further more, chanting various *maMtras*, *stuti*, *yaMtra* & worshipping *(pUje)* are also yours. Adhering to the rules as prescribed by *shAstras*, meditating & maintaining dignified silence and so forth are all your *sEva.*

## *Shloka #29*

ಚಂದನಾದಿಭಿರಪ್ಯಲಂಕೃತಿರಸ್ತು ತೇ ತಿಲಕಂ ಚ ಭೋ
ದೇವ ಭೋಜನಪಾತ್ರಮಸ್ತು ಸುಪಾನಪಾತ್ರಮಥಾಸ್ತು ತೇ
ನಾರಿಕೇಲಫಲಾದಿಮಿಶಿತಮತ್ರ ವಸ್ತು ತವಾಸ್ತು ಭೋ
ವ್ಯಂಜನಂ ಲವಣಂ ತಥಾಸ್ತು ಸುಪತ್ರಶಾಕಮಥಾಪರಮ್ ೨೯

## *Brief summary*

To deck oneself with *gaMdha*, adorn with *akShate*, having a sumptuous meal, quenching one's thirst & so on are all offerings to you, my Lord! All the delicious stuff that has grated coconut in them is for your *naivedya*. The various relishing curries, salt, *soppina* (green leaves) *palya* & coconut *playa* are all presented to you.

## *Shloka #30*

ಸೂಪಮಸ್ತು ಸುಪಾಯಸಂ ಪರದೇವ ನೈಕವಿಧಂ ಸದಾ
ಚಿತ್ರಭಕ್ಷಮನೇಕಧಾಸ್ತು ವಿಚಿತ್ರಮಾಷವಿನಿರ್ಮಿತಮ್
ತೈಲಪಕ್ವಮಥಾಸ್ತು ತೇ ಘೃತಪಕ್ವಮಸ್ತು ಹರೇ ಜಲಾಂ
ಗಾರಪಕ್ವಸುಕಾಲಪಕ್ವಮಥಾಸ್ತು ಪಕ್ವಸುಪಂಚಕಮ್ ೩೦

## *Brief summary*

The stuff that I consume such as soup, delicious *pAyasa*, varieties of sweets are all offerings to you, my Lord! The list continues with items that are fried using oil and ghee. Whatever if make by using boiling water on a charcoal stove and fruits that ripen as time goes by are all for your *naivEdya*.

## *Shloka #31*

ಚಿತ್ರಮನ್ನಮಥಾಸ್ತು ತೇದ್ಯ ವಿಚಿತ್ರವಸ್ತುವಿನಿರ್ಮಿತಂ
ಚೋದನಂ ಪರಮಾನ್ನಮಸ್ತು ಸದೈವ ತೇ ಜಗತೀಪತೇ
ಶರ್ಕರಾಗುಡಮಿಶ್ರಿತಾನ್ನಮಥಾಸ್ತು ತೇ ಸತತಂ ಹರಿ-
ದ್ರಾನ್ನಮಸ್ತು ತಥೈವ ಭೋ ಪ್ರಿಯ ಮೌದ್ಗಮನ್ನಮಥಾಸ್ತು ತೇ ೩೧

## *Brief summary*

The dish called as *chitrAnna* prepared using various ingredients, the fresh smelling rice, *pAyasa*, rice mixed with sugar, rice mixed the jaggery, yellow rice, *huggi* (a special kind of rice dish served especially during *dhanur-mAsa)* & *pongal* are again all offerings to you, my Lord!

## *Shloka #32*

ಶಸ್ತವಸ್ತುವಿಮಿಶ್ರಿತಂ ಪುನರಾಮ್ಲವಸ್ತು ಸದಾಸ್ತು ತೇ
ನಾಮ್ಲವಸ್ತು ತಥಾಸ್ತು ತೇ ಪರದಿವ್ಯವಸ್ತು ಸಮನ್ವಿತಮ್
ನೂತನಂ ನವನೀತಮಸ್ತು ರಮೇಶ ನೂತನಮೇವ ತೇ
ಪಾತ್ರಪೂರ್ಣಘೃತಂ ಚ ತೇಸ್ತ್ವಥ ತಕ್ರಮಸ್ತು ದಧೀಶ ತೇ ೩೨

## *Brief summary*

Let all that is prepared from various liquids given as *naivEdya* please you, my Lord! The foods which are sour & aren't, the ones that are extremely divine being very tasty, freshly prepared butter, a container full of ghee, buttermilk and curds are again for you & you only.

## *Shloka #33*

ಕ್ಷೀರಮಸ್ತು ರಮಾಪತೆ ಮಧು ಶರ್ಕರಾಪಿ ಸದಾಸ್ತು ತೇ
ಲೇಹ್ಯಪೇಯಸುಚೋಷ್ಯಖಾದ್ಯಮುಖಂ ಪ್ರೇಶ ತವೈವ ಭೋ
ಪೂರ್ವಮುತ್ತರಮಂಭಸೋಶನಮಸ್ತು ತೇಥ ಪರತ್ರ ಭೋ
ಕ್ಷಾಲನಂ ಕರಯೋರ್ಮುಖಸ್ಯ ಚ ಪಾದಯೋರಥನೇತ್ರಯೋಃ ೩೩

## *Brief summary*

Milk, honey, sugar, stuff that we lick & eat, potable items, things that we suck from and foods that eat are all being offered to you, my Lord! The *ApOshaNa* before having a meal, the *uttarapOshaNa* upon finishing, washing one's hands, face, legs & eyes as the last step of completing the meal are also for your pleasure.

## *Shloka #34*

ಅಂಗುಲೀಜಲಮಸ್ತು ಸಂಚಲನಾದಿಕಂ ಸಫಲಂ ಚ ತಾಂ
ಬೂಲಮಸ್ತು ಸುದಿವ್ಯವಸ್ತುವಿಮಿಶ್ರಿತಂ ವಸುಧಾಪತೇ
ನೂತನಾಂಬರಮಸ್ತು ತೇ ಪರಿಧಾನಮಸ್ತು ತಥೈವ ಚೋ
ಷ್ಣೀಷಕಂಚುಕಪಾದವಸ್ತ್ರಸುಮಧ್ಯಬಂಧನಮಸ್ತು ತೇ೩೪

## *Brief summary*

Watering the fingers, movement of the fingers, a *tAmbUla* (an offering normally made to guests from the host) adorned with divine stuff, newly purchased clothes, shawl, *muMDAsu* (a *haridAsa* style headband), shirt, footwear & waistband are all offerings to you, O Lord!

## *Shloka #35*

ಆವಿಕಂ ಚ ತಥೋರ್ಣಪೂರ್ವವಿಚಿತ್ರವಸ್ತ್ರಮಪೀಶ ತೇ
ದರ್ಪಣಂ ತವ ಚಾಮರೇ ಗಣಿಕಾದಿಗೀತಸುನರ್ತನಮ್
ಛತ್ರ ವಾದ್ಯವಿಚಿತ್ರಶಬ್ದಸುಲಾಲನಂ ಸ್ವರಭೇದತ್
ಪಾದರಕ್ಷಕಪೂರ್ವಮಸ್ತು ಸದೈವ ತೇ ಧರಣೀಪತೇ ೩೫

## Brief summary

Blankets, shawls, various woolen clothes, mirror, fan, singing, dancing, umbrella, the various sounds that instruments make, innumerable tones, footwear & other stuff are all yours and being offered to you in return, my Lord!

## Shloka #36

ವಾಜಿಪೂರುಷಯಾನಗೋಯುತಯಾನಮಪ್ಯಥ ತೇ ತಥೋ–
ದ್ಯಾನವೀಕ್ಷಣಚಾರಣಾದಿಕಮಸ್ತು ತೇ ಕಮಲಾಪತೇ
ಕ್ಷೇತ್ರವೀಕ್ಷದೇವತಾಲಯಭಿತ್ತಿಚಿತ್ರನಿರೀಕ್ಷಣಂ
ಪಕ್ಷಿಯುದ್ಧನಿರೀಕ್ಷಣಾದಿ ತವಾಸ್ತು ನಿತ್ಯವಿಚಕ್ಷಣ ೩೬

## Brief summary

A horse ride, a palanquin ride, a bullock cart ride, a view of beautiful gardens, roaming around, pilgrimage trips, viewing graffiti on temples and street walls, viewing a bird fight & so forth are all offerings to you, O Lord!

## Shloka #37

ತತ್ರ ತತ್ರ ಫಲಾದಿಭಕ್ಷಣಲಕ್ಷಣೇತರವೀಕ್ಷಣಂ
ಶಿಕ್ಷಣಂ ನಿಜಭೃತ್ಯಕೇ ಗೃಹಸಂಗಮಶ್ಚ ಪುನಸ್ತವ
ಕ್ಷಾಲನಂ ಪದಯೋಸ್ತವಾಸ್ತ್ವಜ ಪಾಣಿಪೂಜಜಿತಪಾದಗಂ–
ಡೂಷಣಂ ಚ ತವಾಸ್ತು ಚಾಸನಮಸ್ತು ತೇ ಭುಜಗಾಸನ ೩೭

## Brief summary

Different varieties of fruit dishes, watching obscene stuff, punishing one's servants, returning back home from work, washing feet, gargling, sitting & so on are all offerings to you.

## Shloka #38

ಪಾತ್ರಯುಗ್ಮಮಥಾಸ್ತು ಸೂದಕಪೂರ್ಣಮಸ್ತು ತವೈವ ಕೌ–
ಶೇಯಯುಗ್ಮಮಥಾಖಿಲಂ ಪರಮಾನ್ನಿಕಂ ಚ ತಥೋತ್ತರಮ್
ಕಂದಮೂಲಸುಕಾಲಪಕ್ವಫಲಂ ಚ ಸರ್ವಮಥಾಸ್ತು ತೇ
ಕ್ಷೀರನೀರಗುಡೇಕ್ಷುಸರ್ಪಿರಥಾಸ್ತು ತೇ ವ್ಯಜನಂ ಚ ಭೋ ೩೮

## *Brief summary*

Two containers filled with water & two dhotis made of silk, evening's worship, tuberous roots (*kaMda/mUla)* fruits, milk, water, jaggery, sugarcane, ghee, hand-held-fan and so on are also being offered to you, my Lord!

## *Shloka #39*

ಯಾಮಜಾಗರಣಂ ತವಾಸ್ತ್ವನುಗೀತನರ್ತನಪೂರ್ವಕಂ
ಮಂತ್ರಪಾಠನಸನ್ನಮಸ್ಕೃತಿಪೂರ್ವಕಂ ಚ ತವ ಪ್ರಿಯ
ದೀಪಯುಗ್ಮಥಾಸ್ತು ತೇ ಪರಧೂಪಮಸ್ತು ಸುಗಂಧಯುಕ್
ಚಾಪ ಉತ್ತಮಕಾ ಭವಂತು ನು ತಾಪಹಾ ಮರುದಸ್ತು ತೇ ೩೯

## *Brief summary*

Staying awake doing *shrI hari nAma saMkeertana* for at least one quarter into the night, singing, dancing, chanting *maMtras,* prostrating, lighting twin lamps, torching fragrance filled essence sticks (*dhUpa)*, varieties of sacred perfumes, the sweet scent of fragrant water, soothing breeze & so on are all offerings to you, my Lord!

## *Shloka #40*

ಶ್ರೀಪತೇ ಕಶಿಪುಸ್ತವಾಸ್ತ್ವನು ದೇವ ತೇ ಹ್ಯುಪಬರ್ಹಣಂ
ಮಂಚಪೂರ್ವಕಭೋಗಸಾಧನಮಸ್ತು ಸರ್ವಮಪೀಶ ತೇ
ಕಂಕಣಾದಿವಿಭೂಷಣಂ ನವವಸ್ತ್ರಮಸ್ತು ಚ ಕಿಂ ಪುನ–
ರ್ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವಾಸ್ತು ನಿಸ್ತುಲವಸ್ತು ಭೋ ೪೦

## *Brief summary*

O Lord! The cot, bed, pillow & other comfortable needs are all offerings to you. Bangles & other ornaments, new clothes & so on are all yours. Not only these, all the animate things are being offered to you.

## *Shloka #41*

ಯದ್ವದೇವ ಹಿ ಜಾಗರಸ್ಥಸಮಸ್ತವಸ್ತು ತವ ಪ್ರಭೋ
ತದ್ವದೇವ ಚ ವಾಸನಾತ್ಮಕವಸ್ತು ಸರ್ವಮಥಾಸ್ತು ತೇ
ಸುಪ್ತಿಗಂ ಸುಖಮಸ್ತು ತೇ ಪುನರಸ್ತು ಮಾನಸವಾಸನಾ–
ಜಾತವಸ್ತು ಸಮಸ್ತಮಪ್ಯಥ ಜಾಗರಾಂತಮನಂತ ಭೋ ೪೧

## *Brief summary*

Similar to the stuff that were offered to you which we sense in an awaken state, the items that we see in our dreams are also yours, O Lord! Moreover, the happiness (*svarUpa*) that I feel during my deep sleep state (*suShupti*) is also yours. You are the commander for all these various states.

## *Shloka #42*

ವ್ಯಾಧಯೋಪ್ಯಥವಾಧಯಸ್ತನುಭೇದದಾಹನಪೂರ್ವಕಂ
ಜಾತ್ರ ಜನ್ಮನಿ ಪೂರ್ವಜನ್ಮಸು ಚೋತ್ತರೇಷು ತಥೈವ ಭೋ
ಕಿಂ ಪುನರ್ಬಹುಭಾಷಿತೇನ ಶರೀರಜಂ ತ್ವಥ ಮಾನಸಂ
ವಾಗ್ಜಮಸ್ತು ತವೇಶ ಸಂತತಮೇಷ ಸರ್ವವಿಧಿರ್ಮಮ ೪೨

## *Brief summary*

What more, not only a *jIva's* diseases, all of the mind's troubles, but the pyre emanating from the dead body is also an offering to you!!!! Everything associated to this *janma (*birth) are all yours. Further more, all of these actions pertaining to the several previous *janmas* & forthcoming ones are also yours. Finally, this body, the dialogues & every puny activity occurring through this mind are all your own actions.

## *Shloka #43*

ಬಿಂಬಪೂಜನಮೇವಮೇವ ಹಿ ಕುರ್ವತೋ ನ ಚ ಪಾತಕಂ
ದುಷ್ಟಕರ್ಮಜಮಪ್ಯಕರ್ಮಜಮಂತಿಕಂ ಪ್ರತಿ ಗಚ್ಛತಿ
ಏತದತ್ರ ಸುದುರ್ಲಭಂ ಭುವಿ ಭಾರತೇ ನರಜನ್ಮನಾಂ
ಕ್ವಾಪಿ ನೈವ ಸ ಪಾತಕಾತ್ಮನ ಅಂತಿಕಂ ಪ್ರತಿ ಗಚ್ಛತಿ ೪೩

## *Brief summary*

As aforementioned, one should dedicate his/her entire life to the Lord. This is the true meaning of *biMba pUje.* Nothing should be retained as belonging to self. Surrendering completely & offering everything to the Lord is the right worship and nothing else can surpass that. If there is any shortcoming in this sort of worship, it will then be treated as treachery towards the *biMba rUpi* Lord. It would just be equivalent to trying very hard to reach hell.

One who performs this kind of *biMba pUje* would be void of all evil deeds & thereby doesn't have to fear about suffering in hell. Going further, such a *jIvi* would be forgiven if he does not perform the so called required duties (*vihita karma)* or inadvertently does some misdeeds (*niShiddha karma).* The logic behind this conclusion is

that, a true *bImba upAsaka* does not even think independently, he would perform all the tasks mechanically with the right *anusaMdhAna* thereby offering everything to the Lord.

This ultimate *sAdhane* is hard to attain even for Indians!! (Meaning, nothing is readily available just by being born in *bharatha bhOmi*). Evil souls no matter where they are will find it difficult to perform such a *sAdhane.* Further more, people who have been guaranteed a place in *mOkSha* also cannot escape *prArabdha karma* and due to this might find it hard to even hear about this *kriya.* Even if they become aware of it, there will be a lack of belief. Finally, even if they believe in it, practicing the same will be impossible.

### *Shloka #44*

ಬಿಂಪೂಜನಮಂತರಾ ನ ಚ ಮುಕ್ತಿರಸ್ತಿ ಹಿ ಕಸ್ಯಚಿತ್
ಸರ್ವಮನ್ಯದನುಷ್ಠಿತಂ ನನು ಚಿತ್ತಶೋಧನಪೂರ್ವಕಂ
ಸಾಧನಂ ಭವತೀಹ ಪೂಜನ ಏವ ಸಂತತಮಾದರಾ-
ನ್ಮೋದತೀರ್ಥನಿಬಂಧ ಏವ ಹಿ ಮಾನಮತ್ರ ಮಯೋದಿತೇ ೪೪

### *Brief summary*

It is absolutely certain that no *jIva* can attain *mukti* without doing *biMba pUje.* The rest of all *sAdhana(s)* are just to purify oneself. Hence, thereby getting purified by performing these others *sAdhana(s)* all *jIva(s)* must unceasingly take up *biMba pUje*. This *tatva* (truth/philosophy) is NOT new to us & has been propounded by *shrImad AnaMdatIrtha* in his sacred works.

### *upasaMhAra (Epilogue)*

### *Shloka #45*

ಅವಧೂತಶಿರೋರತ್ನಜಯತೀರ್ಥವಿನೋದತಃ
ಪ್ರಸನ್ನಃ ಶ್ರೀಹರಿದರ್ದ್ಯಾತ್ ಸತಾಂ ಸರ್ವಮಪೇಕ್ಷಿತಂ ೪೫

### *Brief summary*

Let *shrI hari* be pleased by this excellent work from the great *avadhUta shirOmaNi* (ascetic who has renounced all worldly attachments and connections) *shrI jayatIrtha (shrI vishNu tIirtha)* & grant all wishes of the noble folk.

### *Shloka #46*

ಭವರೋಗೌಷಧಂ ದಿವ್ಯಂ ಭಜಮಾನಾಃ ಪುನಃ ಪುನಃ
ಬಿಂಬಪೂಜನಸಂಜ್ಞಂ ತೇ(ನಾಮಾನಂ)ನ ಭಜಂತಿ ಪುನರ್ಭವಂ ೪೬

## *Brief summary*

All of mankind which is fighting hard to overcome this decease called *saMsAra* will find solace by drinking this holy tonic called as *biMbapUje.*

## *Shloka #47*

**ನಂದಿ(ದ)ತೀರ್ಥಪ್ರಬಂಧಾಖ್ಯಸುಧಾಸಿಂಧುವಿಹಾರಿಣಃ**
**ಬಾಂಧವಾ ಮತ್ಕೃತೌ ತೋಷಂ ಯಾಂತ್ಯೇವಾಂತರಚಿಂತಕಾಃ ೪೭**

## *Brief summary*

Folks who rejoice by reading *shrImad AMandatIrtha's* such as *sudhAsiMdhu* and others who are seeking the Lord by practicing *anusaMdhAna* within themselves will undoubtedly be delighted with my *(shrI vishNu tIirtha's)* work.

## *Shloka #48*

**ಸುಪುಣ್ಯೇ ಭಾರತೇ ರಮ್ಯೇ ಯೇ ವಿಜ್ಞಾನವಿವರ್ಜಿತಾಃ**
**ದುಃಶಾಸ್ತ್ರದೂಷಿತಾತ್ಮಾನಃ ಕಿಂ ಮಾಂ ನಿಂದಂತಿ ದುರ್ಬಲಾಃ ೪೮**

## *Brief summary*

Even though you folks have been born in this holy & wonderful land called *bharata bhUmi*, there is sheer lack of knowledge (philosophically), have taken up unwarranted faiths under the influence of improper doctrines & utterly deficient in proper awareness. Why would such folks defame me!?

## *Shloka #49*

**ದೋಷೇತಾಪಿ ಮದೀಯಾ ವಾಗ್ಧಾರ್ಯೈವ ಧರಣಿಸುರೈಃ**
**ಶ್ಲಾಘ್ಯತೇ ಗುಣಲುಬ್ಧೈರ್ಹಿ ಕಂಟಕೇತಾಪಿ ಕೇತಕೀ ೪೯**

## *Brief summary*

Isn't the Ketaki flower still used even though it has thorns? In the same manner, despite having errors (*shrI vishNu tIirtha* is being utterly modest here), the humble Brahmins would praise my words (work).

**ಇತಿ ಶ್ರೀ ಶ್ರೀ ವಿಷ್ಣುತೀರ್ಥ ವಿರಚಿತಾ ಆಧ್ಯಾತ್ಮರಸರಂಜನೀ**